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MORE
DIVISIONS

AMONGST THE
QUAKERS:

As appears by the following Books
of their own Writing.

- V I Z.
- I. *The Christian Faith of New-England Quakers condemn'd by a Meeting of Pen-silvanian Quakers.*
 - II. *The false Judgment of a yearly Meeting of Quakers in Maryland; condemn'd by George Keith, Thomas Budd, &c. all Quakers.*

To which is added,
A Discovery of this Mystery of Iniquity,
By GEORGE KEITH.

First Printed beyond Sea, and now Re-printed, and are to be
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Warwick-Lane. 1693.

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DIVISIONS

AMONGST THE

QUAKERS

As appears by the following Book
of their own writing.

I. The Christian Faith of New-England
Quakers contained in a Letter to the
Plymouth Quakers.

II. The false Judgment of a certain
Quaker in his own Country
George Keith, Friend and
all Quakers.

III. The true Nature of a
Quaker's Ministry.

IV. The true Nature of a
Quaker's Ministry.

(1)

The Christian Faith of the People called *Quakers* in Rhode-Island in New-England, vindicated from the Calumnies of *Christian Lodowick*, that formerly was of that Profession, but is lately fall'n therefrom.

WHereas *Christian Lodowick* hath given forth several Papers Challenging all these belonging to *Newport Meeting*, who speak in the Meetings of the People called *Quakers*, and that within these few days past he hath renewed his Challenge, accusing the *Foundation of their Gospel, Faith, Doctrine and Religion, to be unscriptural, false and naughty, shaken and sandy*, and challenging them to appoint one of their number to dispute with him.

These are to give notice to all sober People and Neighbours, that these so challenged by him, having taken his Challenge into consideration, and finding many things in it falsely and perversly stated, which they could not own (so stated by him) to be the *Foundation of their Faith, &c.* did meet with him at the House of *Walter Clark* in *Newport in Rhode-Island*, the 18th of the 4th Month, 1691. in order to have things fairly stated, that if any did dispute with him, they might know before hand what he was to dispute against; but they could not procure him to allow of this: but after that some of the things, charged by him in his Papers began to be discoursed of, in order to a fair and right stating of them, he would not hear of it, but went away.

And whereas divers of us challenged by him, declared sincerely before many People there assembled on the said day, their sincere Faith as concerning the *Lord Jesus Christ of Nazareth*, and what the holy Scriptures testify of him, yet he did continue to accuse them still, as *denying the true Christ*; alledging, *They had another sence than the Scripture words did bear, and that his sence was true, but their sence was false, appealing to their Consciences whether it was not so?* Thus making himself Judge over our secret thoughts, as having a secret sence in our thoughts of Scripture words, contrary to the true sence of them, tho' we have not given him, or any other, occasion to judge so rashly and uncharitably of us; and our Consciences bear us witness, in the sight of God, that we do sincerely believe and think as we speak, when we say, according to the holy Scripture, That *Jesus of Nazareth* is the true

Christ of God, and the only true Saviour, and there is no other Name given under Heaven whereby men must be saved; and that this same Jesus was in fulness of time born of the Virgin, called *Mary*, being conceived of the Holy Ghost, who died for our sins, and rose again for our Justification; and by his death on the Tree of the Cross, was a most acceptable Offering and Sacrifice to God for the sins of the whole world, having tasted death for every man, and given himself a Ransom for all. And we believe that Christ was God manifest in the Flesh, even in the Body of Flesh in which he did suffer death on the Cross, and that the fulness of the Godhead dwelt bodily in him, and doth still dwell bodily in him, and that of his fulness we all receive, and grace for grace. And we also believe, according to holy Scripture, that Christ's Body that was crucified on the Tree of the Cross, was raised again on the third day, and after forty days did ascend into Heaven in the sight of the Disciples, and who is exalted at the right hand of God, and ever liveth to make Intercession for us, and that Christ hath his Body in Heaven a most glorious Body, not changed in Being or Substance, but in condition and manner of Being; and that Christ is true and perfect God, and true and perfect Man, the Son of God, begotten of God from everlasting, glorified with the Father before the World began, and also begotten of God in the Womb of the Virgin, called *Mary*, and born of her in the fulness of time, the Son of *Abraham*, the Son of *David*, who took not on him the Nature of Angels, but the Seed of *Abraham*, and which he still hath; and that Christ, as Man, hath both Soul and Body, and his Manhood is most excellently and wonderfully united with his Godhead, yet his Manhood is not his Godhead, nor is his Body that he had of the Virgin, and now hath in Heaven, his Godhead, but the Temple of it, as Christ called his Body the Temple, and is the Garment or Cloathing wherewith the Eternal Word did clothe himself, who is that new and living Way that he hath consecrated for us, through the Vail, that is to say, his Flesh.

And we believe, That God the Father hath appointed the Man Christ Jesus to be the Judge of the Quick and the Dead, and that he is to come to judge all Mankind, and that his coming so to Judge all Mankind with the great and last Judgment is at the end of the world, the which End of the world we do believe is not come, either within us or without us, as he doth falsely charge; for the End of the world, as the Scripture declareth, it is the End of the Ages or Times of this World; for the Times and Ages of this world shall have an End; and God hath appointed a Day wherein he will judge the world in righteousness by that Man Christ Jesus, whom he hath ordained; but of that day and hour knoweth no Man, as Christ hath declared, that all might be watchful.

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And because, according to Scripture Testimony, we do faithfully believe, that Christ hath also inwardly and spiritually appeared in the Hearts of men, and that all true Christians do believe and own his inward Appearance and Revelation in them, as he is the Word; Light, and Life in them, in various measures and degrees of Divine Revelation, and that he is the true Light that lighteth every man that cometh into the World, and that we testify that all should turn to his Light in them, that convinceth of sin, and should believe in it, and obey and follow it, and that all who so do, will be led in due time to believe in him in whom the Fulness is, and to receive the benefit of Christ's Death and Resurrection in the outward; therefore hath this Accuser joyned with *Thomas Hicks* a *Baptist* Teacher at *London*, and *John Faldo* an *Independant* Teacher, and divers others to accuse us, as *Denying the true Christ*, because we believe and confess to Christ's Inward Coming and Appearance, were to deny his Outward, or to hold forth two Christs, which is but their great Ignorance and Unbelief, and no just Consequence of our Principle; for the true Christ of God is One, and the true Christians Faith receiveth and imbraceth him whole and undivided, and owneth his inward and outward Coming, who, as he did come without us in a state of Humiliation to suffer, and is risen and ascended into Heaven, so he will come again without us to Judge the Quick and the Dead, and all Mankind shall stand before him, the Sheep on his right Hand, and the Goats on his left. And there shall be a Resurrection of the Body, both of the Just and unjust; that is not attained already or immediately after Death, but it is to be attained unto in the Time appointed of God, called *The Day of Judgment*. And seeing our Friends in *England* have fully answered to all these false Accusations of *Thomas Hicks* and *John Faldo*, with whom *Christian Lodowick* hath joyned, we refer to their Answers, for the further Satisfaction of them who desire to have it.

And it is falsely charged upon us by *Christian Lodowick* in his Papers, That according to our Principle, all honest and conscientious Heathens or Gentiles, who have not the Knowledge and Faith of Christ, crucified outwardly, and risen again, &c. and Jews and Mahometans are in Christ as well as we, and true Christians, Believers, &c. Nor doth this follow by any just Consequence from our Principles; for though we do affirm, That all conscientious and honest Gentiles, such as *Cornelius* was before the Faith of Christ was preached to him, have some measure of Light, from Christ, to enlighten them, and are under some Administration of the Spirit, yet it is but the first Ministration, until the knowledge and Faith of Christ, as he died for our sins, and rose again, &c. be spiritually received; and such who have the true and saving,

(4)

saving Knowledge and Faith of Christ, as he died and rose again without them, spiritually receiving it by the Light and Spirit of Christ in them, and wrought in them by that mighty Power that raised Jesus our Lord from the dead, and which conformeth them to Christ, in the like Vertues of Love, Patience, Humility, Resignation, &c. so as to love Enemies, are only Christians, and Sons of God, of the Free-woman, having received the Spirit of Adoption, whereby they cry *Abba, Father*; but who have not this Faith of Christ crucified and raised again outwardly, spiritually received and wrought in them by the Spirit of Christ, whether they have or have not heard Christ outwardly preached unto them, are at best (however just and conscientious to the just Principle of God in them) not under the second and more peculiar Ministration of God's Spirit, that maketh Men worthy to be esteemed Christians, but are only under the first, and such are held under the Custody or Safeguard of the Law, shut up unto the Faith that is afterwards to be revealed, as Paul hath declared, *Gal. 3. 23.* and the state they are in under this first Ministration, is to them as the City of Refuge was to the Man-slayer under the Law, and whereof it was a Tipe: And this first Ministration of the Law and Light in them, (that answereth to Moses and the Prophets and to John, who are faithful and conscientious under it) prepareth them to receive the Knowledge and Faith of Christ crucified and raised again, and fitteeth them for the second Ministration of the Spirit, that bringeth them to witness the Spirit of Adoption, and the Anointing that maketh them true *Christians*, and conformeth them to Christ in the like Vertues, so as to love Enemies, and lay down the Life for Enemies, which is more than meer honest conscientious *Gentiles*, who have not the Faith of Christ crucified and raised again, can do.

And whereas the said *Christian Lodowick* doth further accuse us, *That what we say we know of the Scriptures, we should have known, if it had never been writ, according to our Principle.* This is falsly charged upon us, as many other things in his Papers; for though we believe and say, that some things declared in Scripture, we should have known, if they had not been writ, as that there is a God, the Creator and Lord of Heaven and Earth, that requireth us and all men, by his Law and Light in us, to live soberly and righteously, and to fear, love and worship him, and divers other general things, of great use and service to men, according to Paul's Doctrine; *For the invisible things of God, even his eternal Power and Godhead are clearly seen, being understood by the things that are made, so that they are without excuse; for what is to be known of God is manifest in them;* yet the peculiar Doctrines and Mysteries of the Christian Faith, as that Christ should be born of a Virgin, die for our sins, and rise again, and that he is both
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God and Man, and many other the like peculiar Mysteries of the *Christian Faith*, we do acknowledge, and have always acknowledged; That the Doctrine of the holy Scriptures, as outwardly preached to us by holy Men, or as read by us in the holy Scriptures, or having outwardly heard these things, have been instrumental, by and together with the immediate working of the Spirit of God, to beget in us the Knowledge and Faith of them, and we desire to bless God for the benefit of the holy Scriptures given us, being able to make us wise unto Salvation, through Faith in Christ Jesus; but that we prefer the Spirit to the Letter, we are not ashamed to own before all men, and that God and Christ and the Spirit, whom they testify of, are above the Scriptures, and greater than they, we do freely acknowledge; for all outward Testimonies, Means, Instruments and Helps, such as the holy Scriptures, and all outward Preaching, and Men, and Books, are but Servants to God and Christ, but God and Christ are Lord, and Master, and King over all, to whom be Glory and Honour for ever and ever.

And as to the final state of all honest and conscientious *Gentiles*, who have not had Christ outwardly preached unto them either by the Ministry of Men or the holy Scriptures, it sufficeth us to believe that God is not wanting to them, and it is one God, who is the God both of *Christians* and *Gentiles*, and who shall justify the Circumcision by Faith, and the Uncircumcision through Faith, *Rom. 3. 30.* and it is no greater, nor other difficulty to understand how honest and conscientious *Gentiles* can be saved by *Christ Jesus of Nazareth*, than how Infants, and deaf and dumb Persons, so born, can be saved, which our Adversaries generally acknowledge, and therefore they can have no advantage against us in that respect.

Edward Thurstan.

Henry Bull.

Anne Bull.

Thomas Cornwall.

Thomas Roadman.

George Keith.

Ebenezer Slocum.

Joseph Nicholson.

Daniel Gould.

Jacob Most.

Walter Clark.

Rob Hutchins.

John Easton.

Note, The foregoing Christian Faith of the Quakers in Rhode-Island was so disliked by G. Keith's Adversaries in Pensilvania, that they call'd a Meeting on purpose to pass Judgment against the Publishing of it, and William Bradford for printing it, &c. See The Plea, &c. p. 21.

False

False Judgments Reprehended :

AND, A

Just Reproof to THO. EVERNDON,
And his Associates and Fellow-Travellers.

For the false and rash Judgment T. E. gave against G. K. and his Faithful Friends and Brethren, at the Publick Meeting at Philadelphia, the 27th of the tenth Month, 1692. And also for their bringing with them their Paquet of Letters (Saul-like to Damalcus) containing the false Judgment of a Faction of of Men, calling themselves the Yearly-Meeting at Tredaven in Maryland, the fourth of the eighth Month, 92. And another false Judgment contained in another Letter from William Richardson : All which will return upon their own Heads.

IT is greatly worth the noticing, That these men who call themselves the Yearly Meeting at Tredaven in Maryland, met the 4th of the 8th Month, 1692. have most rashly and unchristianly, contrary to all Gospel-Order, condemned G. K. and his Friends, as appears by their Paper signed by *Thomas Everndon, Rich. Johns, Richard Harrison, John Pitt, W. Dixon, Ja. Ridley*, and several others, without at all hearing of him, or sending any of their Brethren to enquire into the truth of things, or true cause and ground of the Separation here, and such other things as they lay to his charge.

And whereas they say in their Letter, *That he accuseth his Brethren, and renders them to the World as a People not fit to hold Communion with; and that there are more damnable Heresies and Errors cloaked amongst the Quakers there (viz. in Pensilvania) than in any Protestant Society in Christendom.*

Answer. O the gross partiality and injustice of these men! when was it that G. K. published this to the World, viz. *That they cloaked more damnable Heresies and Errors here, than in any Protestant Society in Christendom?* Was it not in answer to the 28 false Judges, that had published in the face of the World their false Judgment against him, in which they publish these words, and not G. Keith, for he spoke them
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in a private Meeting at a private House in *Burlington*, where about 20 men called Ministers were met; and had they been wise they would not have so publicly accused G.K. for them in their said Paper, which though they did not print, yet caused it to be read at monthly and quarterly Meetings, and at other Meetings on First-days and Week-days, where many that did not profess to be *Quakers* were present, whereby it was noised all about; and G.K. was publicly opposed and interrupted in his Testimony in most places, and when he prayed in Meetings, many kept on their Hats, and all because of this Paper of false Judgment against him by the 28, and it is but a circumstance whether a thing be printed or not, seeing they published it all over the Country, and sent it to most parts in *America*, where there is of the People called *Quakers*, before G.K. published it in print; so they were the Publishers of it, and not G.K. And this is sufficient to discover their Partiality and Injustice in this particular, which is the principal thing they pretend to have against him.

Again, whereas they blame him for *Separating from Friends and Brethren*: By this it plainly appeareth that they own such to be their Brethren, who are guilty of denying and opposing Faith in the *Man Christ without us*, which these here have done. And for the Separation which our Opposers first made, and were the cause of, we are well warranted by the holy Scripture, that faith, *Come out from among them, and be ye separate; Be ye not unequally yoked with unbelievers; what fellowship hath a Believer with an Infidel?* and such indeed are all them who have not Faith in the *Man Christ without them*, as in *Christ in them*, as these our Opposers have not, who set up the *Light within* to be sufficient without any thing else, as their Judgment against him plainly expresseth, so excluding the *Man Christ Jesus without us* from having any part in our Salvation.

Again they tell G.K. *That if any of them had been guilty of these things, he ought to have laboured their Recovery in Love and in the Spirit of Meekness.*

Answer. And so he did for above a year, with much love and patience, and met with great contradiction, hatred, and reviling Language from them for his pains: and he did bear and suffer so long, that he could not with peace of Conscience suffer it any longer, and brought the matter of Difference orderly from one Meeting to another, but there was no Remedy. And whereas they say, *He ought to have stated the Difference and sent it to London*: He did write to G. Whitebread and Friends at London, and had their answer, approving his Doctrine, before he printed any thing, and yet this prevailed nothing. But G.K. did not write to them as having any uncertainty or doubt in himself of the truth of the Doctrine asserted by him, nor was he free to sub-

mit so great a matter of Faith and Conscience, by way of absolute submission, to any man or number of men, as *Whether Christ without us was to be believed in, as well as Christ within us, as necessary to our Salvation* & for things of that nature are not to be submitted, by way of absolute submission to the best of men, it contradicteth our ancient Principle, viz. *That the Spirit in each particular is the Rule of Faith and Doctrine.* But G.K. did never refuse to appeal or submit to the Spirit of Truth in any of his faithful Friends in old England, or any where else, but proffered it, and was refused, not doubting their unity with him in this weighty matter, but because it is so unquestionable a Truth among Christians, *That Christ without is as necessary to be believed in for our Salvation, as that God in Heaven is to be believed in;* therefore he thought it not necessary to concern his faithful Friends to seek their assistance to determine that which all Christendom grants in words, and none but the greatest Apostates and Hereticks dare deny.

Next, Let it be observed, that after *Tho. Everndon* and the rest had given forth the said false Judgment in *Maryland*, *T. Everndon*, accompanied with *Rich. Johns*, *Rich. Harrison*, and *Humphry Hodges*, comes to *Philadelphia*, and before they had been here 48 hours out of the Meeting, on the 27th day of the tenth Month, in a publick Meeting appointed at *Philadelphia*, where was present about 500 People, *T. Everndon* said, *That having seen certain printed Books that came down to Maryland, wherein his Brethren were charged with denying the Man Christ Jesus, and Faith in him, and the Resurrection of the dead; I said (said he) I would go up and see what the matter is among my Brethren, whether these things be so or not, that these Books come down among us, wherein they are charged with denying these things; and now since I am come I have made enquiry of the Parties so charged; and I find my Brethren sound in the Faith concerning all these things, and therefore these are Lies and Calumnies cast upon us; and I have this word of Comfort farther to deliver to you, my Brethren from the Lord, That the Judgments of the Lord will overtake them that have printed and published these things to the dishonour of God, and his Truth, &c.*

Where Note first, That he said, *He came up to enquire whether these things were so or not, and yet near three Months before he came here to see whether these things were so or not, he and his Companions believed Reports against us in Maryland, and signed the said Judgment against us.* Now pray consider whether *T.E.* and Companions were the impartial men they pretend to be to enquire and judge of this great Controversie, when 1st, before they came here they gave their Judgment against us upon bare Report: 2^{ly}, When they came here, before they had time to make due enquiry (viz. in less then 48 hours) to say, *That he found his Brethren sound in the Faith, and, That these were Lies and Calumnies cast upon them, was great rashness.* First they condemned

damned us, and then T. E. said he came some hundreds of miles to enquire whether these things (for which they had condemned us) were true, or not: Was ever greater folly acted by men pretending to Reason, Conscience, and the highest Perfection in Christianity? Our souls pity them, and heartily desire that they might see their rashness, and repent.

But to demonstrate that T. Everndon had but one ear to hear, or at least to give credit to one Party, in prejudice to the other, pray note these following Observations.

Observ. 1. That at the said Meeting, 27th of the 10th Month, before T. E. bore his Testimony, John Wilsford declared a long time concerning the Faith of Christ, saying, *He had the TRUE Faith of Christ, as he died, and rose again, and ascended, and was our Mediator in * Heaven, before he came among Friends, and even from his Childhood he had that True Faith, but yet that Faith did not purifie him, nor gather him to God, but he remained in the dark, and his Religion was only an outside Profession, &c.*

* But John Wilsford has not told us whether that Heaven be within or without, into which the Man Christ is gone; Rob. Young says 'tis within.

Observ. 2. That T. E. did not only hear J. W. speak this, but he also heard G. K. reprove divers things in his Doctrine, and prove it to be false and unsound, especially that he said, *He had the true Faith of Christ as he died and rose again, and yet that Faith did not profit him, &c.* This, said G. K. is unsound Doctrine to call that the true Faith of Christ that doth not purifie nor gather to God, nor bring a man out of the dark, and to have no more of Religion than an outside Profession; this is not the true Faith, but a false Faith; for the true Faith purifieth the heart, and gathers unto God, and brings him that hath it to know the kernal and inward life of Religion. If he had said, *he had not the true Faith of Christ crucified, &c.* but a dead literal and notional Faith of it, he might have said true; but to say he had the true Faith, and yet that it did not purifie him, doth prove him to be yet ignorant of the true Faith, and that he is yet in the dark: There is a true and a false Faith both of Christ without and of Christ within, the false is only literal, historical and notional, and many have no other but a bare literal, historical and notional Faith of Christ within, as others have of Christ without; they say, they believe that Christ is in them only because they read it, and hear it preached, but this Faith is dead, and is not true, more than a dead Picture of a Man is a true Man; but the True Faith of Christ, both without and within is a living fruitful Faith, wrought in them who have it by the Power and Spirit of Christ, accompanying the preaching of it, and the Testimony of the holy Scriptures concerning the same.

Observ. 3. That at the same Meeting T. E. heard John Hutchins grossly pervert that place of Scripture, 1 Thess. 4. 15. *We which are alive and remain to the coming of the Lord, shall be caught up to meet the Lord in the*

Air, &c. which most evidently relates to his coming in his glorified Body without us at the great Day of Judgment, whereas *J. H.* applied it wholly to mens being caught up in the Spirit, grossly confounding Christ the Son, the Heir, with the Air, which he also heard *G. K.* to contradict and reprove.

Obs. 4. That the printed Judgment concerning *W. Stockdale*, (which is a true Copy of the Original) saith, *That it was prov'd by two witnesses that he the said G. K. preached two Christs*, because he preached Faith in Christ within and without, is evidence sufficient of his unsoundness, and yet he was all along allow'd to preach and pray in Meetings.

Observ. 5. That by their printed Judgment concerning *T. Fitzwater*, it's evident that they clear *T. F.* and condemn *G. K.* for saying, *The Light is not sufficient without any thing else* (to wit, the Man Christ Jesus, and what he did and suffered for us on Earth, and what he is now doing for us in Heaven, and which at the next Monthly meeting, *Tho. Lloyd*, as the mouth of the Meeting, acknowledg'd, *They knew G. K. meant the Man Christ Jesus, and what he did and suffered for us, and what he is now a doing for us, to be that something else*; thereby denying the Man Christ Jesus from having any part or share in our Salvation.

Observ. 6. That both on the first day before in the publick Meeting, and in the evening before this Meeting *G. K.* gave *T. E.* and Companions, a faithful account how *John Delaval* had accused him of being guilty of *Heretic and Error in a Fundamental Doctrine*, for asserting that *the Light within is not sufficient without some what else*: thereby excluding the Man Christ Jesus without us.

Now after this, which *T. E.* could not but be sensible of, for him to say in such a great Auditory, *That he had made enquiry, and found his Brethren sound in the Faith, and these things in our printed Books were Lies and Calumnies*, bewrayeth his great weakness in this, as folly and rashness in his signing a Paper of Judgment against us in *Maryland* upon bare Report. And therefore it is manifest that *T. Everndon* has been very imprudent in the management of this weighty Affair, thus to clear the Guilty and condemn the Innocent, and that in the Name of the Lord. Oh! the righteous Judge of the whole Earth, who knows the secrets of all hearts, will judge for these things.

And in private Conference that Evening aforesaid, the principal thing for which *T. E.* blamed *G. K.* was, *for making known to the World the Errors of some called Preachers among the Quakers here, saying, he had made Friends stink, and become the Song of the Drunkards*. But *G. K.* said, he had not made them stink, but themselves had done it, as when the Sun shines warm on a Dunghil, the Dunghil is to be blamed for the stink, not the Sun. Also *G. K.* did expostulate with *T. E.* and his Companions, Why they did lay open to the World the Adultry of

of T. T. once a great Preacher among them, whereby the *Quakers* generally thereaway became a stink and a song of the Drunkards, and many on that very account left the *Quakers* Meetings: They replied, *His wickedness rested on his own head.* To which G. K. said, If carnal Adultery be not to be hid, no more is spiritual Adultery, as this is to deny the Lord that bought us. So that their blaming G. K. for not sending to Friends in other Parts, or to *London*, is as idle as if we should send to *London* to enquire whether Adultery be a sin for which we ought to deny them who are guilty, as fit to be separated from, and not fit to hold Communion with. And why should G. K. and his Friends any more delay their publishing to the World, (after endeavours used to reclaim them) a Testimony against some mens spiritual Adultery here, which is their gross Heresie, in denying the Faith of Christ without us, as he *died for our sins, &c.* as necessary to our Salvation, any more than they in *Maryland* delay'd to publish T. T.'s carnal Adultery? Or why should G. K. and his Friends call for the assistance of Friends in remote Parts, or at *London*, to condemn a Heresie that is as manifest a sin as Adultery is? and if Friends at *London* found themselves concern'd to give forth a Testimony in print against one that was said to carry the Bible to the *Exchange* to burn it, ought not G. K. and his Friends to be concerned to give forth a Testimony against them that *deny Christ without us*, not owning him to be concerned in our Salvation, but only the *Light within us*, fleeing to deny Christ, of whom the Bible declareth, is more than to deny the Bible, that is a declaration of him.

And one of T. E.'s Companions, viz. *Rich. Johns*, charged G. K. for casting the *Errors of particular Persons on the Body of Friends*, which G. K. denied, and proffer'd to show him that he clear'd faithful Friends of it, and did not charge these *Errors* and *Heresies* upon all here nor elsewhere, nor yet upon any others that are not guilty, as we believe many are not, but only upon a Party or Faction of men that are no true *Quakers*, but degenerated from the true Principles and Practices of the *Quakers*. And in their Paper *Richard Johns* and the rest give false Judgment in matter of Fact, viz. *That we have rent and separated from Friends*; for these who have separated from us, and we are separated from them, are no true Friends and Brethren, because holding *Anti-Christian Doctrines*; and we have not rent, nor are separated from faithful Friends, as we have always declared; see our first Book, call'd, *Some Causes of the late Separation*, p. 23. we say, *We design not any Separation from our faithful Brethren here or any where else in any part of the world*, for we declare we are one with all our faithful Brethren in all parts of the world, both in Spirit, Doctrine, and Practice of true Christianity; & we faithfully believe, that our Faith in all things doth well agree to all our faithful Brethren.

Brethren every where, and is the real sound and upright Faith, as it hath been received, not only by ancient Christians in all Ages of the World, but also by the most sound, ancient, and present Friends of Truth, called in scorn Quakers. And in *The Plea of the Innocent*, p. 10. it is expressly declared, That G. K. is in unity with Truth and faithful Friends, not only in old England, but all places where they are.

The next is a Letter from *W. Richardson* to G. K. dated the 20th of the tenth Mon. 92. from *West-River in Maryland*, who chargeth G. K. That his Spirit strikes at the Light as not being sufficient, and sets people a gazing in the Air, and some to question whether they have received the Truth or not; saying further, *What is the meaning of these Noises of Faith in Christ without, and Faith within* (like to what *Rich. Johns* said to G. K. That it was a needless distinction, viz. Christ within and Christ without) seeing no true Believer in Christ within, dare disown the Work, Miracles, and holy Doctrine performed in that Body. Note Reader the fallacy of his words concerning Christ without, which are no more than any Socinian or Pelagian will own; but he hath not a word of owning Faith in Christ without us being necessary to our salvation; for it is not enough to own the Doctrine, Miracles, and Works of the Man Christ without us, for the Doctrine, Miracles, and Works of the Prophets and Apostles are to be owned, but yet none of them are to be believed in as the Author of our Eternal Salvation, but Christ only; and it is apparent by his Letter, that he agreeth with *J. Wilsford*, and other his ignorant Brethren, that only the Faith of Christ within is the true Faith that purifieth the heart, and that the Faith of Christ without is historical, outward and traditional, a made and formed Faith that the Lord never was the Author of; and this is that Faith which he blameth G. K. for contending about, whereby he sheweth his exceeding great Ignorance; for G. K. hath preached in the hearing of *W. Richardson* several times the Faith of Christ both without and within, not to be any made or formed Faith of mens making, but the inward work & gift of God, wrought in all who have it, by the Spirit and Power of God, even that mighty Power that raised Christ from the dead. Therefore let who will despise and reject this Faith, we are well assur'd we have many faithful Brethren both in *America, England, Scotland, Ireland*, and other parts of the world, who are lovers of the crucified Jesus, and will bless God in our behalf, that he hath rais'd us up to stand witnesses for his holy Truth in the midst of such great contradiction and opposition.

To conclude, it is no small matter of Admiration to us, that so many called Quakers in *Maryland*, who have all along pretended, That they were not free in Conscience to contribute to the Militia, yet now joyn with our Opposers here, who have begun to persecute some of us by Fines and Imprisonment, for asserting the Quakers Principle against the use of the outward Sword; See our printed Appeal.

George Keith, Thomas Budd.

DISCOVERY

OF THE

Mystery of Iniquity and Hypocrisie

Acting and Ruling in **HUGH DERBOROUGH.**

HAVING seen a Paper of *Hugh Derborough's*, which was read by *Sam. Jennings* at their last Quarterly Meeting at *Philadelphia*, and approved by the Meeting, and he received and owned as one of their Church-Members, I found it convenient to say something in Answer to it, he most falsely and maliciously accusing me in some things, and also discovering manifestly his and his Brethrens Ignorance, Unbelief and Hypocrisie, with whom he hath joyned himself.

First, he saith; *He was deceived in me, and ensnared by me, bearing such Charges, &c.* as if there were such as did divide Christ, and not preach Faith in the Man Christ Jesus; nor own the Man Christ Jesus as Mediator in Heaven, but the Grace of God within only; and such like Charges, as that they did not own the Resurrection of the Body, and the Coming again and glorious Appearance of that heavenly Man Christ Jesus, to judge the Quick and the Dead at the great Day of Judgment.

Answer. That such Charges were true, I have many Witnesses, that may be produced in due time, to discover this *Hugh Derborough* to be a Liar and a false Accuser, who hath writ Lies against his own Conscience and Knowledge, for does not *H. D.* know that we have sufficient proof, that *Thos. Fitzwater* said, *He owned no Man Christ Jesus as Mediator in Heaven without him; but the Grace of God within him?* and of which *Thos. B.* complained to the

the Meeting of Minist'ring Friends at Burlington, where *Tho. Fitzwater* himself was present, and did not deny it, nor they call him to an Account for it: And was not *Hugh Derborough* at the Monthly Meeting where *W. Stockdale* openly renewed and confirmed his former Charge, viz. That *G. K.* preached two Christs, because he preached Faith in Christ within and Christ without? beside, the pretended Judgment given forth concerning *W.S.* says the same: And the Judgment given forth by Their Monthly Meeting, (which is also in print) clearing *T. Fitzwater* for accusing me, That the Light within was not sufficient without somewhat else; that something else being the Man Christ Jesus, in whom all Fulness of Light, Grace and Truth is lodged, and out of whom all true Believers receive a daily supply and increase of Grace; and he may remember what work he had at a Monthly Meeting a little before, where it was affirmed, That they knew but one Principle owned by Friends, and that was the Light within, which I refuted both from Scripture and Friends Books; then *T. Lloyd* said, There was but one Fundamental Principle, which was the Light within; which also I denied! From this it is evident, that they exclude the Man Christ Jesus from having any part in our Salvation, placing it wholly and only upon the Light within; and this *H. D.* has heard *John Delavall* publicly accuse me of Heresie, for saying, The Light within is not sufficient without something else; yea, and *H. D.* himself hath renewed this in his Paper against me, which he calleth *The Mystery of Iniquity discovered by the Spirit of Truth*; but his Paper is the fruit of the Mystery of Iniquity, that ruleth in his heart, who is acted by a lying Spirit. Now that some approved among them deny the Resurrection of the Body after Death, and Christ's coming to Judgment without us at the great Day, &c. we can sufficiently prove; and it's in vain for *H. D.* to tell us these are false Charges, while their Preachers are found preaching against these things, and the hearers generally arguing and contending with us against them: *A. Jennings*, a Preacher among them, has been heard, not only by me, but divers others, to deny, That any thing of this Body riseth after Death. And *Henry Willis*, one of the 28 (now 27) false Judges, told me, That the only cause why he set his hand to that Paper, was, because I had affirmed, Christ would come again without us at the great Day of Judgment, to judge the quick and the dead. And *W. Southby's* Letter, and *J. Humphery's* Letter, and *Paul Saunders* Letter to me, giving an Account of *William Southby* and *M. Hodgskin* their Unbelief in those principal things of the Christian Faith, are sufficient proof, and which Letters, with other Instances and Proofs, may in due time be made publick; mean time, take one Sentence of *J. Humphery's* Letter, which

is this, I am grieved to hear some say, *They expect to be justified by that Blood which was shed at Jerusalem.* To which blasphemous Sentence I shall not make any Reply at present, but let all impartial Readers judge of it. I have complained of it in private to *John Humphrey* himself, to several of his Brethren, to their quarterly Meeting to which he belongs, and to their Publick Meeting, several Months since, and yet no calling him to account, but of late he hath writ his second Letter, confirming and justifying his former. And therefore *Hugh Derborough* falsely accuseth me, in saying, *I have deceived him*; for it's the lying Spirit in himself, and them he now owns to be his Brethren, which have deceived him.

Secondly, To his accusing me of *Extream Heat and Passion*, when little occasion was given me, if any, but the clearing themselves, of these Aspersions cast upon them, calling of them *Hypocrites*, abominable *Hypocrites*, bidding them *Cut him in pieces*, *Chop him*, *Fry him*, with many more unsavoury words, which (he saith) appeared to him indeed, to be but *Bryars and Thornes*.

Ans^r. This is another Evidence of his great Hypocrisie and lying Spirit, as well as of his gross Prejudice and Partiality, Enmity and Malice: I called none *Hypocrites*, or abominable *Hypocrites*, but such whom I can well prove to be such: And did not Christ call them *Hypocrites*, *Serpents*, *Generation of Vipers*, &c. who had discovered themselves to be such; and the Apostles called such *Hypocrites and deceitful Workers*, &c. How then is this *Bryars and Thornes* in me, when those I so called were such? Have not also our Friends called their Opposers *Hypocrites* (who were such) yea, and much harder Names than ever I did to any of them, as **Dead Beast**, **Dark Sot**, **Incarnate Devils**, **Wolves**, **Dogs**, &c. But what says *Hugh Derborough* to his Brother *Sam. Fenings*, who, at their last Quarterly Meeting, (being the 6th of the first Month) called one of his Fellow Members, *Ignorant*, *Idiot*, and *Nonsensical Puppy*? Which Fruits are most like *Bryars and Thornes*, to call a deceitful man a *Hypocrite*, or for *Sam. Fenings* to call a man (of as good or better sence and understanding than himself) *Nonsensical Puppy*? Let *H. D.* answer to this, and wipe off this and many other foul Expressions, justly charged on his Brother *Fenings*, if he can; and yet this is he who would read *H. D.*'s Paper, and pronounce my Fruits to be *Bryars and Thornes*, but accounts his own Fruits (no doubt) to be *Figs and Grapes*, though at the same Meeting he called one of his Church Members *Nonsensical Puppy*, i. e. *Whelp*: And yet I do not understand that any one in the Meeting dared to reprove him, except the Person he

so called. I know the Scripture says, *That Dogs are without*, but I never knew that *Dogs* were suffered to remain within the Church: if this Person be a *Puppy*, *Whelp*, or *Dog*, why don't they cast him out, or condemn *Sam. Jennings* for his ungodly Reviling in this particular? but that I believe they will not do, seeing they have cloaked much worse Crimes than this in *S. Jennings*.

But that *H. D.* saith, *They gave me little occasion, if any, to call them Hypocrites*, but the clearing themselves of these Aspersions cast upon them, is a manifest Lye; for there are hundreds can bear witness, that they gave me great occasion, as their boldly denying in publick what they have asserted in private before many Witnesses, and at other times (also in publick) some of them have called God to Witness to manifest Lies and Falshoods, whereof we have many to bear Witness. Nor have they ever to this day cleared themselves of these things laid to their Charge, though they have had sufficient time and opportunity given them. And the first days that the two Meetings were together, I did never interrupt any of them, but they did always interrupt me, and oft many at once speaking to me, some pulling me by the Arm, and others by the Coat, and particularly *Arthur Cook* was most abusive to me, crowding close to me, and staring most inhumanly in my Face, when declaring, and calling me *Ranter*, *Wicked Man*, *Ungodly Man*, and interrupting me in Prayer, (though I have never interrupted any of them either in Prayer or Preaching) saying, *Thou pray, thou oughtest not to pray, thou art a Wicked Man*; and others bidding take me away: And at another time *A. C.* in a Mens Meeting cursing me, saying, *Wo be to thee from the Lord*, which afterwards he denied; and *Sam. Jennings* called me *Shameless Man*, and at another time *Apostate*, and worse than *Prophane*; and also, they most falsely accused me with denying Magistracy, and being an Enemy to the Government, with many other false Charges. And another of their Preachers came into the Meeting, when I was sitting silent, and call'd me by Name, and said *I was a roaring Lion*. To most of which Passages *Hugh Derborough* was an Eye and Ear Witness: Is it not then great Hypocrisie and Partiality in him to pass by all these great Provocations, and most Unchristian Usages (to say nothing of the Persecution I and other of my Friends have met with from them, by *fining* some, *Imprisoning* others, and *Taking away Goods*, only for Conscience sake) and so boldly to affirm, *That I had little occasion, if any, given me*. What can I think or say of this *H. D.* but that he (like many others among them) is an *Abominable Hypocrite*!

And that I said, *Cut me in pieces, chop me, fry me, if ye will, &c.* *H. D.* is very disingenuous wholly to conceal the occasion thereof, which was, that they did greatly threaten me with their outward Power, saying, *This was intollerable, this was not to be born,* when I called some of them Hypocrites, whom I, well knew, and could prove to be such; and though I was in little or no seeming danger, as to the outward at that time, yet I can truly say, I felt the Spirit of *Cain* in them, and they did seek occasion against me, if possible, to take away my natural Life, by their ensnaring words and questions, and charging me, *That I had spoke against the King*; as many can bear witness, who had a sence of their *Cain-like Spirit*, as well as I, which occasioned me to call some of them *Bloody Hounds*, (and had I called them *Hell Hounds*, it would have been but what *Fox* in his Book of Martyrs called Persecutors;) and one time, being hot by their thronging and crowding about me, because I loosned some few Buttons of my Doublet, to get a little Air to refresh me, they raised an abominable Lie on me, viz. *That in a fit of Disfracton I ript open my Breast, and showed my naked Skin.* And I can truly say, God raised me up in a Spirit of Boldness, to warn them to repent of their Lying, Hypocrisie, Unbelief, and Persecution, *lest the Judgments of the Lord should break forth against them*; telling them, *I feared them not, let them cut me and roast me, or such like words, having in my mind, the bold words of Laurence the Martyr, to his Persecutor, the Heathen Emperour, when he was roasting on the Grid-Iron, as Fox relates the Passage in the Book of Martyrs, page 102. This side is now roasted enough, turn up, O Tyrant great! Assay, whether roasted or raw, thou thinkest the better Meate.* Which words, *Fox* saith, he spoke in the mighty Spirit of God. Also, I had in mind the words of *Anaxagoras*, when the Tyrant was causing to beat him in a Mortar, *Beat, beat,* (said he) *thou touchest not Anaxagoras.* Which Examples I gave them to be my Apology for such words, and with which sober and impartial People were satisfied. And though from this *H. D.* and some others would insinuate as if this was a wicked saying, it proceeds from their great Ignorance; for seeing Christ hath pronounced them blessed who suffer Persecution for Righteousness sake, no judicious and sincere *Christian* will deny but it is desirable (in the will of God) and many faithful *Christians* have desired it, yea, and rushed towards it, and by their sharp words that they have used towards Persecutors, have procured it. And our blessed Lord Jesus Christ, who became an Example in Sufferings, said to the Jews, *Destroy this Temple,* (meaning the Temple of his Body) *and after three days I will raise it up;* and

he said to Judas, *What thou dost do quickly* ; and he said further, *I have a Baptism wherewith to be Baptized*, meaning his Sufferings, *And how am I straitned till it be accomplished* ! And Paul said, *He was not only ready to be bound, but to dye for the Name of Jesus*. But it is very apparent these my Persecutors and false Accusers never found any such Spirit of Courage or Love to Truth in them, that did move them to desire to suffer such things for the Lord's sake. And yet to prevent all mistake and mis-construction (that some through weakness may put on my words) I do sincerely declare, That I had no other aim or intention in such words, but to express the willingness and readiness of mind that the Lord had wrought in me by his Power, not only to suffer the Reproaches and false Accusations of my Adversaries, but even the worst that God might permit them to inflict upon me, knowing it would turn to my Reward. &c.

As to his great Commendations of *John Wilsford* and *Thomas Everndon*, from his inward sense and discerning of them ; these two men have sufficiently discovered themselves by their late Fruits, of *falsly accusing the Innocent, and speaking Lies in the Name of the Lord*, that they deserve no such Character as *H.D.* in Hypocrisie hath put upon them ; for proof of which I refer to the printed sheet, called, *False Judgments Reprehended*. And for all the great bragging and boasting of these our Opposers, of their *inward discerning*, God by his wonderful Providence hath given some evident Examples of it in the face of the World, how miserably they are deceived and blinded in that they call their *Discerning* : as *first*, whereas the Meeting in the Country used to be kept at an honest mans House, and this man favoured me, therefore they had a *sence* that *he was a man of a wrong Spirit* ; but whereas there was another that rise up in great Opposition to me, charging me of Blasphemy, because I said, *God was present in all his Creatures* ; and of false Doctrine, because I said, *Christ was in Heaven our Elder Brother*, and that *he would appear again to judge the Quick and the Dead at the great Day* ; therefore a Company of them removed their Meeting to this man's house, whom they thought worthy, crying him up, as if he were no ordinary Saint, whenas at the same time a *Negro Woman* had his *Bastard* carrying about in her Womb (though he has a Wife of his own) and though some have endeavoured to cloak it, yet it appearing with more than ordinary clearness, hath caused them now again to remove the Meeting from his House. *Secondly*, Another that hath lately given forth a Paper of Condemnation, as if he were some great Convert, about the very time of his pretended Conversion,

was discovered to be guilty of attempting to commit *Sodomy*, which he hath partly confessed. So that they have little cause to boast of their Converts, or yet of their *Spirit of Discerning*. And if some have left us, more have left them, and come to us, and who are Persons of more Sobriety.

Fourthly, Whereas *H. D.* saith, *It is sealed upon his heart, that the Anger of the Lord is kindled as Fire, against that Spirit of Division that appeared in G. K. and others.*

Answer. It is but ordinary to him, and such other Hypocrites, to take the Name of the Lord in vain: it were well if he was sensible of the *Fire of God's Anger*, that is ready to kindle against him for his *Lying, Hypocrisie, Enmity, and falsely accusing the Innocent, and seeking to justify the Guilty.* We are not divided from faithful Friends and Brethren, that are found in the Doctrine and Faith of Christ, and whose Godly Life and Practice seal to the sincerity of their Faith; but we are divided from *Hypocrites, Lyars, and false Accusers, and gross Unbelievers, who deny the Lord that bought them, and Faith in him;* and for so doing God is not angry with us, but well pleased, having done it in obedience to Christ's Command, who hath commanded us to be separate from *Unbelievers,* 2 Cor. 6. 14, 27.

Fifthly, Whereas he accuseth me for saying, *The Light within is not sufficient without somewhat else,* he knowing in his Conscience, as well as his Associates, that by that *something else* I understand not Humane Learning, nor the Letter of the Scripture, nor outward Preaching, but the *Man Christ Jesus without us,* in whom all fulness of Grace, Truth, Light, and Life dwelleth, and his *Death and Sufferings, Resurrection, Ascension and Mediation;* all which are something else than the measure of Grace and Light in us: In this Accusation *H. D.* falleth in with *J. Delavall*, and my Answer to the one will serve sufficiently to the other. And though *H. D.* seemeth to assent and declare, *That the Grace of God, which is sufficient, is the Effect of the Death and Sufferings of Christ Jesus,* yet either like a gross Hypocrite, or most ignorant and inconsiderate Person (not to use *Sam. Jening's* Phrase of *Ignorant, Nonsensical, Puppy*) he doth most palpably contradict his present Assertion; for if the Grace of God within us, be the Effect of Christ's Death and Sufferings, then we are not saved only by the Grace within, but by the Death and Sufferings, Resurrection, and Mediation of Christ without us, seeing the Cause of a Cause is the Cause of the thing caused; or effect. Beside, the Death and Sufferings of Christ, and his most perfect Obedience unto Death, and shedding of his most precious Blood without us, was not only necessary to procure

cure the inward Grace of God to us, but also to make a Propitiation for our sins, and reconcile us unto God, and so was needful to our Salvation, as the great Atonement and Sacrifice of Expiation, as well as the procuring Cause of his Grace in us. But since he chargeth me with an Errour for holding, *That the Grace or Light within is not sufficient without something else*; then seeing nothing can be an Errour, but because it is opposite to some Truth, that which it is opposite to, is, *That the Light within is sufficient without any, or every thing else*; and if so, then he excludes wholly the Man Christ Jesus from having any part in our Salvation.

Sixthly, As to the Testimonies he citeth out of *Rob. Barclay's Apology*, they are of the same nature with what *J. Delavall* hath formerly cited in his Papers, to which I have answered, and refer to the same in print, where I show that *R. B.* no where saith, in all his *Apology*, *That the Light or Grace within is sufficient to Salvation without the Man Christ Jesus without us, and what he did and suffered for us on Earth, and his present Mediation and Intercession for us in Heaven.* All that can be gathered from *R. B.*'s words in any of his Books, is first, *That the expresse distinct outward and historical Knowledge and Faith of Christ is not necessary to Salvation, where it is not preached nor revealed*; and I say the same. Secondly, *That men may be saved, and many have been saved, who have not heard Christ outwardly preached to them, nor never heard or read the outward Testimony of the Scriptures concerning him.* Thirdly, *That a good Work of God may be begun in men, that is of a tendency to Salvation, and is Salvation begun, in a general sence and respect, without all Knowledge and Faith of Christs Death and Sufferings*; which I also grant, and have all along granted; and therefore neither *H. Derborough*, *J. Delavall*, nor any other have proved me (and I believe never can prove me) to contradict either *Rob. Barclay's* Books, or any of my own Books; and it is great deceit in this *H. D.* only in general to cite my Book of *Universal Grace*, without mentioning the words of my Book. And it is worth noticing, that he exactly followeth *J. Delavall*, not bringing one place of Scripture wherewithal to prove me in an Errour, but only some Citations out of *R. B.* perverted and falsely applied by him. And it is another piece either of gross Hypocritie and Deceit, or bold and impudent Rashness in him to say, *That R. Barclay doth not say the Expresse Knowledge of Christ, who as Man died for the sins of the World*; for though he doth not say it in one place, yet he hath it in another, as pag. 86. of his *Latine Apology*, truly thus Englished; *The History is profitable and comfortable, joyned with the Mystery, but not without it; but the Mystery is and can profit without the explicit (or expresse) knowledge of the History*; and I still affirm the same.

Seventh-

Seventhly, He grossly and most impudently belyeth me in his Paper, *That in my printed Treatise, called, Truth and Innocency &c. pag. 16. the Light within is so struck at, as if it were a very insufficient thing.* Nor is he less injurious in belying me, as if I did hold that *the Light within was sufficient to begin a Good Work, but was not sufficient to perfect it;* Which is his gross abuse, but not my Assertion; for I never so said, but either in his Ignorance or Hypocrisie he doth not distinguish betwixt the several Measures and Ministrations of the Light within; for this I have said, and still say, *first*, No measure of Light can save any man, either to begin or finish his Salvation, without the Man Christ Jesus, and his Death and Sufferings, and Resurrection, and Intercession for us in Heaven, without us. *Secondly*, The Light is sufficient in the first and succeeding Measures of it, both to begin and finish the Work of mens Salvation, but yet not the first Ministration or Operation of it; and though the Ministrations be divers, yet the Light it self, in its Nature, is but one, and is abundantly in it self sufficient, both to begin and finish the Work of mens Salvation, but not without the Man Christ Jesus.

Eightly, That the Faith of Christ, as he died for the sins of men, is universally necessary to finish and perfect the Work of mens Eternal Salvation, doth no wise derogate from the sufficiency of the Light, because the Light is as sufficient to work the Faith and Knowledge of Christ without men, as within them, when it pleaseth God so to order it. And as for the Example brought by *Robert Barclay* in his *Apology*, and also by me in my *Answer to R. Gardin*, it must not be too far stretched, for commonly all Similitudes fall short in some part; for though a Medicine may cure a mans Body, though he hath no Knowledge of it, what it is, yet the Light and Grace of Christ cannot cure the Soul perfectly without all Knowledge of it, and Faith in it, otherwise it might be said, That men may be saved without all Knowledge of God and Christ within, as well as without; but the same Reason that maketh the Knowledge and Faith of Christ within needful to perfect the Work of mens Salvation, doth also make the Knowledge of him without them necessary in some measure to perfect the Work of their Salvation, seeing the one cannot sufficiently be known without the other, and the Scripture layeth equal necessity and weight on both; See *Rom. 10. 8, 9. John 17. 3. Isa. 53. 11. Acts 10. 43. Acts 11. 14. Rom. 3. 22, 25. Gal 2. 26.* And though many have received Damage by *Adam's Fall*, who never heard of it, and know not that *Adam* sinned by eating of the

the Tree of Knowledge of Good and Evil, yet none are finally lost or condemned for *Adam's* sin, but for their own Sin of Impenitency and Unbelief, which they either do, or may know; and consequently none are finally and perfectly saved, but who have some Knowledge and Faith of Christ, their Saviour, even the Main Christ Jesus, by the Faith of whom they receive the Forgiveness of their sins, according to *Acts* 13. 38, 39. *Cap.* 4. 10, 11, 12. *Luke* 1. 77. *cap.* 24. 46, 47.

George Keith.

Observation by another Hand.

IS it not Amazing and Astonishing, that notwithstanding the great Differences and Divisions that are amongst the *QUAKERS* beyond Sea, yet (the last yearly Meeting *June* 1693. at *London*) the *Quakers* should assert in their printed yearly Paper, That their Friends beyond Sea were for the most part in *LOVE* and *GOOD UNITT*. And also in their Book *The Christian Doctrine*, &c. say the Differences are but among *A FEW* Persons, and that they agree in the *MAIN*, when as they cannot but know, that what they say herein is notoriously false, there being no less then ten or twelve Books and Papers printed, which give an Account, that hundreds are concerned in the Controversie; and that the said Controversie is not about the *Womens Meetings*, &c. (which those that oppose, are called by *G. W.* &c. *Infidels*, *Heathens*, *Wolves*, *Dogs*, and *Devils Incarnate*, &c.) but about the very Fundamentals of the Christian Religion, as by their said Books, &c. do manifestly appear. And though this is so evident and apparent, that scarcely any Man of Sence and Common Honesty will deny or gainsay, yet such is the Impudence and Falseness of the Preachers and Leaders of the *FOXONIAN* Party, that they have asserted the contrary, as above.

23 Nov. 1693.

F.B.

T H E E N D.

Books lately published.

- 1. The Trials of several Quakers before a Court of Quakers.
- 2. An Account of the great Divisions of the Quakers in *Pensylvania*, being the Plea of the Innocent.
- 3. A further Account of the Divisions of the Quakers in *Pensylvania*, being some Reasons and Causes of Separation, &c.
- 4. The Principles, Doctrines, Laws and Orders of the Quakers.
- 5. The Judgment given forth by 28 Quakers against *G. Keith* and his Friends, with a full Account of the yearly Meeting signed by 70 Quakers.
- 6. More Divisions still among the Quakers in *Pensylvania*. All six sold by *R. Baldwin* near the *Oxford Arms* in *Warwick-lane*.